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361 seems to be different, at least in that it has no walls (5).]

5. [Cf. Ethn., I, pp. 91 and 93, Figs. 21-23, and, on the designation of origin, p. 10 above, footnote 2. An arrangement of the houses in rows along the beach (Graebner, Ethn., I, p. 98) is also found on Nitendi (Speiser, Südsee, Ill. 84, 87).]

The individual villages are or were very close together. Along the beach, as has already been mentioned, they are separated by walls the height of a man, and one can climb over them only by means of narrow steps (Fig. 16). On the land itself the villages are separated not only by the walls but by strips of forest which run at right angles to the shore. They are strictly taboo, and no one may fell a tree or cut a liana there. /177/

● 487 Only a narrow, winding path makes communication between neighboring villages possible (1).

1. [Speiser, Südsee, p. 297.]

535 On the beach near the men's houses there is always a round dance area, about 15 meters in diameter (2). The ground

2. [Ethn., I, p. 154. In Speiser, ibid., Ill. 84, men and boys are standing on the dance area. See also O'Ferrall, section "A Dancing Ground" with illustration (Pileni, Reef Islands) = Coombe, plate accompanying p. 205. When it is said in Codrington that the dance area is close to the house of the chief, the latter probably refers to the men's house, which the chief was obliged to build (cf. p. 53). To be

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PREPARING BRIDE PRICE for delivery, the groom's family wraps each piece that has been selected in a new piece of cloth.

DELIVERING BRIDE PRICE, women parade from the groom's village to the bride's, showing off the feather currency along the way.